Christian Education Magazine

May -- June, 1935

The Place, Purpose, and Possibilities of Our Church Colleges

Statement Concerning the Meeting of the Commission on College Policy and Invited Educators, Memphis, Tennessee, Monday and Tuesday, April 22, 23, 1935

WM. F. QUILLIAN

A REMARKABLE MEETING of representative educators of our Church was held at Memphis, April 22, 23, 1935. This meeting was the outgrowth of the work of the Commission on College Policy, which Commission was authorized by the General Conference at Jackson. Important items were presented for discussion. The consideration of these questions led to a number of definite suggestions which will be of value in the forming of an educational policy for our Church.

Bishop Moore, Chairman of the Commission, presided and directed the program. It is not my purpose to give an outline of this discussion, but merely to make mention of the high points which were considered. The general theme was "The Educational and Religious Service Which Our Church Colleges Should Render." It was pointed out that a College must meet educational requirements and that it must be definitely Christian. The aims and purposes of the Church College were considered. It was insisted that we should emphasize liberal arts as opposed to vocational education. It was pointed out that the Church College enjoys academic and religious freedom and that this freedom should be maintained. The College is responsible not only for the mental development and welfare of its students, but for physical and spiritual guidance. There was a most interesting discussion concerning discovering and tapping financial resources. The General Conference at Jackson made provision for a new approach on the part of the College to its constituency. Student patronage was considered, and it was urged that the highest ethics be observed in recruiting practices.

The question of a Church-wide Federation of Colleges was considered, and it was the judgment of the Conference that further information should be secured through the Division of Promotion of the Department of Schools and Colleges.

It was agreed that the next issue of CHRISTIAN EDUCATION MAGAZINE should be devoted to the work of the Commission on College Policy, and that the best thought as developed in this meeting in Memphis and as gathered from other sources as well should be given to the Church. No Final pronouncement is made as yet but this issue of the MAGAZINE records the progress made and will indicate the general direction in which our educational forces are moving. Of great significance is the fact that practically every speaker and every one who engaged in the discussion insisted that we must have truth, honesty, and integrity in all of our educational processes. It is evident that the educational leadership of the Church is in a search for *reality*.

It was pointed out by two speakers that other denominations regard our unified program of Christian Education as the finest and most practical plan that has been devised by any denomination. We believe by close co-ordination and co-operation on the part of all agencies concerned we will move out into an era of unparalleled achievement. We need and must have in America the dual system of education, the Church-related College on the one hand and the State supported institution on the other; each is essential in order to preserve a proper balance and to promote all of the interests for which we are responsible.

Those present were enthusiastic as to the value of this meeting.

Christian Education Magazine

BOYD M. McKEOWN, Editor

PUBLISHED BI-MONTHLY BY THE DEPARTMENT OF SCHOOLS AND COLLEGES OF THE BOARD OF CHRISTIAN EDUCATION, M. E. CHURCH, SOUTH, 810 BROADWAY NASHVILLE, TENNESSEE

Entered as second-class matter at the post office at Nashville, Tennessee, under the act of August 24, 1912.

Volume XXV MAY-JUNE, 1935 Number 3

The Commission on College Policy Carries On

IT WILL BE RECALLED that the General Conference in session a year ago in Jackson, Mississippi, took high ground in its pronouncements and instructions relative to the Church's Program of Higher Education. It ordered among other things, (1) A carrying forward of the college surveys conducted last quadrennium by the Department of Schools and Colleges, until a study should have been made of every school and college of the Church; (2) The development with the survey findings as a basis, of a wise and statesman-like Educational Policy for the Church; (3) The discovery and use of all available resources in helping to solve the financial programs of our colleges; and (4) The fostering of plans designed to establish a strong spiritual tie between the local church and the college, and to build the college into the affections of our Young People. In order most effectively to carry out these General Conference mandates, particularly the first three listed above, a church-wide Commission on College Policy was created. (See CHRISTIAN EDUCATION MAGAZINE, January-February, 1935, page 30.) This commission, composed of able and representative men, undertook its task in earnest and since last December has been seriously endeavoring to carry out the orders of the General Conference. At a meeting held in Nashville, December 14, 1934, the Commission was organized and it at once began a survey of its task and a study of resources and methods at its disposal. A second meeting was held, March 1, 1935, in Memphis at which time it was felt that the counsel of some representative college men should be sought before any active steps were undertaken. A third meeting of the Commission was therefore planned to be held in Memphis, April 22, 23, and to it several College Presidents and Deans were invited. A previously planned and comprehensive agenda included the full range of subjects related to the more vital policies of Church Colleges. Special topics for investigation and report were assigned in advance, and abundant time was provided for free and more or less informal discussion of the various topics. Every effort was put forth to set the stage in such a manner that the meeting would call forth the most penetrating thought and the soundest judgments possible.

The spirit of the gathering was that of frank and fearless seeking after truth. Under such conditions differences of opinion and viewpoint were inevitable, but even though conflicting views were vigorously de-

fended, they were all eventually harmonized into sound and constructive group judgments.

The general theme of the meeting was, "The Educational and Religious Services of Our Colleges," and sub-topics receiving major consideration were: Our Colleges as Educational Institutions; The Importance of Definitely Stated College Aims; Making Genuine Colleges Genuinely Christian; The Pastoral Responsibility of the Colleges; Financial Resources Needed by a Genuine College Which Is Genuinely Christian; Methods of College Promotion Such as College Rallies and Financial Campaigns; Southern Methodism's Need for a Closely-related Federation of Strong Colleges, Strategically Located, Providing a Carefully Planned and Unexcelled Service of Higher Education under Christian Auspices, and Designed to Produce in All Walks of Life Christian Leaders, Who Are Imbued with Ideals of Service to the Church and to Society.

Still another topic receiving consideration and one upon which the Commission was especially desirous of receiving the counsel of the Presidents and Deans was, "The Type of Survey Needed in Compliance with General Conference Instructions."

The success of the meeting was attested by the unflagging interest present through the lengthy hours of conference and debate. Many were heard to remark that it was the best College Meeting held in Southern Methodism in many years; others declared it to have been the most stimulating and helpful College Meeting ever held under the auspices of our Church.

Already the advisability of another similar meeting to which the administrative heads of all our colleges would be invited is under consideration, and the suggestion has been made that still other such meetings designed to reach the entire faculties of our institutions should eventually be projected as regional gatherings. Through meetings of this type and through such other agencies as may be available it is the purpose of the Commission to reach all our colleges, and eventually the Church at large with suggestions, first, as to the needs and rightful claims of our individual colleges, and, second, as to the need of the Church for a close federation of outstanding colleges. By the end of the quadrennium the Commission hopes to give to the Church a comprehensive and carefully wrought out statement of College Policy. It is frankly recognized that sound policies are of slow growth; that they emanate only from much hard work, critical discussion and wide experimentation, but the history of other worthy efforts and movements in the church gives cause for optimism. It can hardly fail to be conceded that substantial and encouraging progress is already reflected in the "Digest of Present Thinking of Our College and Church Leaders with Reference to the Place, Purposes, and Possibilities of Our Colleges," which follows this editorial and to which a large part of this issue of CHRISTIAN EDUCATION MAGAZINE is devoted.

This statement of current thinking has been formulated in the offices of the Department of Schools and Colleges, and is based on materials and information gathered from the variety of sources open to the Department. It is not in any sense to be construed as an official statement of the Church-wide Commission on College Policy.

A Digest of the Present Thinking of Our College and Church Leaders with Reference to the Place, Purposes, and Possibilities of Our Colloges

PREPARED BY

W. M. ALEXANDER AND
BOYD M. McKEOWN

THE question of the character and extent of the educational service which our Church should render through her colleges is being considered at the present time with a seriousness that seldom, if ever has been paralleled. Back of this concern is not the thought that the Church is on the defensive in this matter, but rather the desire to sharpen up her responsibility and to reshape her program so that she may continue to render a service in this field that no other agency is in a position to render. To keep to the fore our appreciation of the honored record which the Church has established and maintained in the college field, certain facts will be lifted up and certain arguments advanced in this statement that should give our college leaders and supporters renewed encouragement for their task.

II

The Church College in Present-Day Higher Education in America

American education naturally has inherited much from the European system. Both the English type of "liberal college" and the German type of "professional school" have made their contribution to the American college program. The former of these aims at *making men* whose training rests upon a broad background of general culture while the latter very early lays strong emphasis upon "professional training." Not that the Liberty Arts College is arrayed against professional training, for it is not, but specialization is simply out of place in a Liberal Arts undergraduate institution. The place of specialized training is in the graduate school which should of course follow the liberal arts college work. American education did not take over the European plan without modification, but has placed her own imprint upon her educational procedure. It has come about, however, that in the realm of higher learning the American Church college has largely adhered to liberal arts education, while the state schools have moved in the direction of professional training. The two systems have much in common. They have worked side by side from the beginning, but the Church college is to be distinguished from others because it champions the liberal arts college program.

In mentioning this dual program of education, however, it is well for all parties to keep clearly in mind certain important facts. The first colleges in America were church-founded and maintained. The interest and leadership of the church in this field has always been unquestioned. Also, the rise of the sions and in other careers the leaders from our liberal arts colleges constitute a high percentage of the whole. This result is undoubtedly made possible largely because these institutions have always stood for integrity of character, a thorough and well balanced scholarship, broad

American public system of education has been remarkable and is worthy of strong commendation. The Church hardly had the resources and did not have the authority to see that every youth had the rudiments of a primary and secondary education. Church leaders now quite generally accept the policy of state leadership in the field of public grade and high schools. In these two areas a satisfactory working relationship between the church and the state in the matter of relating religion and education is giving considerable concern and is the goal toward which some progress is being made. It is principally in the field of higher education that the church and state are maintaining separate systems of institutions. As to what the Church is doing in the college field, it is well for church and other leaders to keep in mind the actual facts. There are now authentically reported to be 1,078 institutions of higher learning in America. Of this number it is claimed "that apparently 75 per cent bear some relation to a denomination." This relationship of course varies from a very loose connection in some instances to close ownership and control in others. But the point is that there is some recognition of the leadership and service of the Church in the operation of about seventy-five per cent of the total number of American colleges. It is also true that something like one-half of the students enrolled in American colleges are students in those institutions bearing a direct relationship to the Church, while at the same time church educational foundations represent a larger investment of funds than foundations supported by public taxation. In any appraisal, therefore, which may be taken of the general field of American education, major credit must be given to the Church for its pioneering and continued leadership in educational work. In the face of these facts no other attitude than one of pardonable pride and encouragement can well characterize church college leaders.

III

The Aims of the Church in Higher Education in the Light of the Service our Colleges Have Rendered

The words of Jesus, "By their fruits ye shall know them" hold a truth just as applicable to colleges as to grapes or Ford cars. If we did not have the stated aims of the first American colleges preserved for us, we could still easily determine that they were established "to fit youth for public employment in church and state" (Yale) or "to see that churches might be protected from an illiterate ministry" (Harvard). The fact that of the first 25,000 college graduates up to 1845, something like 9,000 of them were ministers, points clearly to some definite relationship between well-wrought-out aims and finished products. The first American colleges were agencies both of education and religion. It was never in the thinking of the early church college leaders, but that education and religion should be found in the same institutions and exemplified in the same educational procedure. This view, in theory at least, and for the most part in practice, obtains in our church colleges to this day. It illustrates one of the distinct services rendered by them. It was Woodrow Wilson who in effect said that education is always at its best when found in vital relationship with the Christian religion. The finished products of our church related liberal arts colleges in American life constitute an imposing array. In the field of religion, in the profes-

culture, and a genuine recognition of the spiritual.

If the church related liberal arts college continues to lay high emphasis upon scholarship and the building of *men* who are undergirded by the Christian motive it cannot fail of its mission. Sometime ago the Chicago Tribune said editorially that 90 per cent of college students look upon a college education as a "business investment," meaning of course that the dominant urge is that of preparing for a specific vocation. Just what this ideal in education will do when it runs rampant is seen in the almost utter confusion of the hosts of well-prepared specialists who have just been turned out from our colleges with no place to go and no special fields of service open. It has been proven again even from the practical standpoint that a thorough liberal arts educational background places the student in a very better position for a life of usefulness—since he may serve along any one of several lines that might happen to be open—then he would be in without this broader background, but with specialized training for but one specific line of service.

The church college, however, needs to be on its guard against certain tendencies that press in from those institutions whose major emphasis is on vocational training. A certain amount of pre-vocational work in a liberal arts college is to be desired, if this does not cut too deeply into the courses leading to general culture. But our colleges are being urged to become training schools for teachers and preliminary training schools for engineers and physicians, and what not. When we consider the original aims of our church colleges, and even the stated aims of some of them today, and then discover how far afield some of them have gone in becoming "just other institutions," we wonder if they are any longer justified in calling themselves Christian liberal arts institutions.

No one can be greatly interested in a mere academic statement of aims for an institution. And it may be possible that a college will have no definitely stated aims and yet be doing an excellent piece of educational work. But undoubtedly it would be a most wholesome experience for our college executives and faculty members if they would repeatedly give careful scrutiny to their educational purposes and programs. Said a college president recently, "I want *scholars* in my faculty who are also *Christians.* I am not so much concerned about this course or that in the field of religion, as I am to have men on my faculty who teach English and Science and the languages with the Christian principle in their hearts, and who do their work in an atmosphere that is dominantly Christian." In this connection Cardinal Mercier's choice phrasing of the ideal of a Christian college teacher, "Masters who can scientifically teach religion and religiously teach science" is also very much to the point. If our colleges do not rather continuously pass under review the dominant purposes moving them in their work, they are in danger of becoming just other colleges, having lost from their programs the educational and religious ideals which the church and society generally have every right to expect of them. Recently the report came to the office of the Department of

Schools and Colleges that one of our best colleges had given several general faculty meetings to the study of the real purposes of the institution. After a satisfactory understanding and statement of these aims had been arrived at, the head of each department in the institution was asked at a subsequent faculty meeting to take some time in discussing the aims of his Department in its relationship to the institution as a whole. Such a procedure impresses one as a very fine method of writing the aims of the college into the very warp and woof of its life.

IV

The position of the Church in the Matter of Academic Recognition for Our Colleges

The Book of Discipline of our Church for 1934, Paragraph 446, carries this statement: "The institutions of higher education of the Church shall seek: (1) To maintain academic standards that are generally accepted in the educational field," etc. To this policy our Church is definitely committed by official action of the General Conference. Furthermore, to make this statement as effective as possible the General Board of Education officially turned over to the regional standardizing agencies the whole question of the academic rating of our colleges. These agencies have gone to their tasks with diligence and considerable thoroughness. Due to the fact that church-related colleges took active part in creating these agencies and do now constitute a major part of the member colleges, the church through them exercises considerable influence in determining what these standards shall be. And after having set up these standards, church-related colleges should be the first in insisting that they shall be faithfully observed. Said an outstanding Christian Education leader recently, "Church colleges least of all can afford to do shoddy work." Not all of our colleges can as yet receive the approval of the proper accrediting agencies. It is the aim of the church that all of them shall attempt to secure this recognition. When an institution is just below meeting these minimum entrance requirements, it should bend every energy to get accreditation. Pending admission it should seek to do the best possible piece of educational work. But if after reasonable effort it cannot meet these requirements, in the interests of Christian candor, it must be fair with its students and let them know what risks they are assuming in the matter of the credits the institution gives. The church which has set as a minimum academic goal for all of her colleges "standards that are generally accepted in the educational field," can scarcely look with tolerance, not to mention approval, upon institutions that denounce the standards of our accrediting agencies and openly defy them as being unreasonable. No other goal can be set for all of our colleges than to urge them to secure regional academic rating at the hands of those agencies which standardize schools in their respective ranks. The church may finally set standards of her own for evaluating the work of her colleges, but in matters academic she has asked these accrediting agencies to do this work for her. We must abide by the standards these agencies set and co-operate with them to the fullest extent of our ability. Being church colleges, and, therefore, honor bound to hold to practices that are genuinely Christian, they have the greater obligation to do a piece

of educational work that is sound in every particular.

V

The Present Distinctive Opportunity of Our Church Colleges

Although the distinctive opportunities open to our church colleges in these muddled days are numerous, they may be grouped under some three major headings as follows: (1) Academic freedom, (2) Opportunity to stress liberal arts as a main line activity, and (3) The opportunity to magnify religion and its fundamental place in life.

Little need be said here concerning the first of these distinctive opportunities. In these days of growing paternalism there has been an increasing recognition of the peculiar privileges enjoyed by the church college along lines of freedom from undue external domination. A recent article in the Christian Century under the caption, "The Church College, Battleground of Freedom," is typical of much that has been written and said in recent months. Meanwhile some of our colleges have been drawing to themselves wide and favorable publicity because of their open-minded attitude toward political, economic, and religious thinking, not tolerated on some other campuses.

Let us pass to the second distinctive opportunity. Dr. Bower in one of his books says that the liberal arts college in America is the contribution of the church just as the great state university with its numerous technical and professional schools is the contribution of the state to American education. Though the state has through some of its institutions entered the field of liberal arts, it has not, like the church, concentrated upon this as its main line of educational activity. With an adherance to this type of education as its central emphasis the church has been able and is still able through its colleges to deliver to the church and to society the peculiar values which inhere in this type of education.

Through its program of liberal arts education the church has been able to conserve the intellectual and cultural values of the past, and to build them into the lives of its students, thus preparing them to enjoy in larger measure than would otherwise be possible the finer things of life, and at the same time to adapt themselves to changing times and conditions. It has been said that the liberal arts college graduate, instead of being a candidate for a single job, has a background of training which easily enables him to acquire the skills needed in any one of many jobs. Paradoxical as it may seem, the church through its emphasis on liberal arts training and on making men and women, has been able to equip its students remarkably well for the uncertainties of post college life in the "trying thirties." Witness the high employment records among the graduates of our church colleges. Through subordinating their economic ambitions these students have found economic independence.

A third and major distinctive opportunity open to our church colleges is that of magnifying religion and of giving it its rightful place in life. In this present age it is especially important that the world be led again to realize the important and fundamental place which religion really holds in life and no agency is better able to lead in this great task than is the Christian college. It can exert this constructive leadership and can focus its powers on this problem by attacking it from two directions at once. In the first place, much effective work, especially

of a general or background nature, can be accomplished through right attitudes, policies, and practices on the part of our college administrations; and, in the second place, more specific results can be achieved through the purposeful activities and program of alert and vigorous Departments of Religion.

Right administrative attitudes will lead a church college to face squarely and to accept humbly and earnestly its pastoral responsibility for its students. This concern for the religious welfare of its students will lead to the active encouragement of a definite religious program on the campus and to a rigid insistence on high personal and religious qualifications in every person brought to the faculty organizations. Perhaps of all the things an administration can do officially to promote the religious effectiveness of its program, none is more important or more potent in its influence than is the selection of the right kind of teachers. Edwards, Artman, and Fisher reported that in a study of twenty-three leading colleges and universities they found that invariably the personal attitudes and qualities of the administration and faculty determined the tone of the entire institution. A similar statement is found in a recent pamphlet by James A. McClintock entitled, "The Responsibility of the Christian College." We quote its exact words, "Former Warden Bell of St. Stephen's College has said, 'The factor that pre-eminently sets the religious tone of an institution is the character of the leading members of the faculty and the administration.'"

In the light of such current thinking as this and in view of the growing recognition of the importance of general administrative supervision of the religious efforts and program of a church college it is gratifying to know that one of the leading schools of Southern Methodism has recently announced the policy of employing as teachers and administrative officials only persons of known Christian character and those who are actively related to some Christian Church or congregation. Doubtless many of our colleges have been applying this plan all through the years, but it is significant that it is now being made a matter of formal policy.

Through their Departments of Religion church colleges have a wide range of distinctive opportunities. One thinks first of all of the services they may render through the classroom. Through comprehensive courses in religion designed to meet the needs of all students, lay as well as ministerial, there is no doubt but that large contributions may be made to the total religious services of the institutions. It must not be imagined, however, that the services of the Department of Religion are limited to their classroom efforts alone. They constitute only a beginning in the long list of possible services open to a really alert and aggressive department supported enthusiastically by an appreciative administration.

Increasingly the question is being asked if Departments of Religion might not reasonably be expected to take the lead, on a basis of sheer merit rather than through any artificial allocation of responsibilities, in the religious activities and plans of college. Such a policy would but parallel that followed by many institutions in the centering of leadership in a given field in the department best qualified through training and experience to assume this leadership. It would mean not less of interest in campus religious matters on the part of faculty members generally but measurably more interest

and responsibility on the part of the Department of Religion staff.

It is gratifying that many colleges have recently asked for guidance in relating their Departments of Religion to their Campus Religious Programs, and the Department of Schools and Colleges has been glad to assemble certain materials bearing on this point. These materials are available to interested institutions.

Under such a program the campus might well become the laboratory of the Department of Religion and purposeful efforts might emanate from that department designed to register in the standards and practices of campus life. It would also mean that the Department of Religion would assume large responsibility in the institution's program of personal guidance to students particularly in the solution of their religious problems. Student religious organizations and programs would be sponsored by the Department of Religion and would thus become an integrated part of the religious plans and program of the entire institution.

A final distinctive opportunity open to our colleges through their Departments of Religion is that of letting each of these departments serve as a nexus between the Institution and the various local churches of the patronizing Conference or Conferences. Under such a plan the Department of Religion could be a powerful force in intepreting the religious ideals and efforts of the college to its church constituency and in disseminating the religious influences of the college throughout the area it serves.

VI

Should Our Church Organize Her Colleges into a Federation, Giving Due Recognition to Standardizing Agencies, but also Establishing Some Suitable Standards of Her Own?

If the church's program of Higher Education is to conserve the values and preserve the ideals pointed out in the foregoing sections of this treatise, the answer to this question is obvious. The logic of the situation is all in favor of a co-operative approach.

The exact type of federation which would best serve the needs involved could not be stated without long and careful study, but it is safe to say that it would probably be a close but voluntary grouping of colleges meeting certain basic requirements and giving promise of filling places of distinctive and outstanding service in the church and the educational world. The federation would in no sense be a system of colleges under, or even partially under, one common administration. It would be, instead, a group of strong colleges with common interests and purposes working together through a well defined relationship in their endeavors to render increasingly effective service, both as individual institutions and as a group of institutions in the service of the church.

It is not in anyone's thought that admission to such a Federation should be made contingent upon the showing made by a college in an elaborate procedure of accreditation. It has been stated above that to avoid rendering a duplicate service, the church withdrew from the field of accreditation many years ago, surrendering all its prerogatives in that area to the regional ac-

crediting agencies which were better equipped to do the work and which were already becoming recognized as authorities in their respective jurisdictions. It is, however, conceivable that accreditation, or a strong and immediate prospect thereof, at the hands of a regional agency might reasonably be made a prerequisite to membership in the Federation and that in addition to that requirement an institution which is a candidate for membership in the Federation might be expected to meet other standards having to do with educational and religious opportunities, achievement of worthy individuality, the rendering of distinctive service and the potential future usefulness of the institution to the church and to society.

Two advantages accruing from such a Federation are mentioned in the following paragraphs. In the first place, in proportion as the Federation became effective throughout the church it would tend very strongly to eliminate the expensive competition which now all too often grow out of the needless duplication of educational services at the hands of rival institutions and out of the unwise overlapping of their respective patronizing areas. It is a lamentable but highly significant fact, that many of the colleges of our church experience their most severe competition for both money and funds at the hands of other similar and nearby institutions of Southern Methodism.

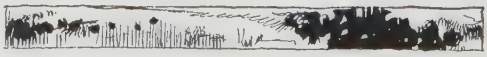
In the second place, a well integrated Federation of strong colleges would provide a far more adequate meeting of the needs which it devolves upon the colleges of the church to meet than it has thus far been possible for our institutions working individually to provide. It is easy to believe that such a Federation would mean a planned program of higher education for the church and that it would make possible the adequate covering of the entire territory of Southern Methodism with the services and influences of its colleges while at the same time it would mean the most diligent of efforts in conserving and strengthening the academic values of the individual institutions.

PUT THIS ON YOUR CALENDAR NOW

GREAT CHURCH-WIDE YOUNG PEOPLE'S CONFERENCE
MEMPHIS, TENNESSEE
December 27-31, 1935

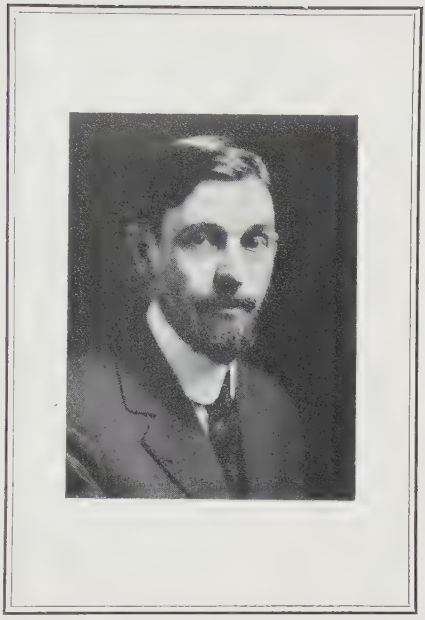
Every college should be represented.

For particulars as to program, rates, quotas, etc., write: The Y. P. Division, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.



Concerning the Aims and Faiths of a Liberal Arts College That Rests on Moral and Religious Sanctions

W. P. FEW*



IF we are to go anywhere we need first to determine just where it is that we are to go; and so the importance of clearly defined aims that are well understood and consistently followed, in every stage of education.

Popular movements for education resulting in the founding of colleges have come out of one or the other of two motives. They have sprung from religious motives or political motives; and, it will be observed, I am using "religious" and "political" in the good rather than in the bad sense of the words. Some men have sought to promote education because they believed that popular government and social well-being are impossible without education of the people. These men have been prompted by what I have called the political motive. Others have been urged on to educational undertakings by belief that man is a citizen of two worlds and that human life is always futile except as it is seen in a background of eternity. This, I call the religious motive; and, I believe, it has been the stronger of the two motives, especially in the earlier history of this country. Those who have worked for education from political motives have built largely on sentiments created by churches and by religious leaders and religious people.

The origin and history of a college have considerable determining influence in its obligations and opportunities. So far as I can tell, the churches in establishing colleges had in mind the training of preachers, the education of sons and daughters of ministers, and the promoting of general education under conditions that would safeguard character and foster religious development. Colleges of church origin and church connection should never lose sight of these specific aims. In addition, like every other college, to succeed, the church-related college must of course keep intellectual sincerity beneath all its educational undertakings and maintain accepted standards and do good educational work.

Jowett in his first sermon at Baliol College spoke of the college as a place of education, a place of society, and a place of religion. These three fundamental conceptions of the college are likewise the three fundamental conceptions of human life: the man in himself, the man in his relations to other men, and the man in his relations to the great

*President, Duke University, Durham, N. C.

moral order of which he is a part. Can the American college, do our colleges, provide a fit and adequate place for education, for society, and for religion? If so, then the college is one of the most important agencies ever devised for the relief of man's estate in the world. And no type of college has a better chance to fulfil this high mission than the liberal arts college that rests firmly and sincerely on moral and religious sanctions, and that is made strong and kept free.

To achieve this the liberal arts college will set itself to become a sort of home of idealism. It will emphasize purposive psychology, personalistic philosophy, and, so far as possible, the other sciences of man, to the end that its students may escape the blighting dogmas of a mechanistic conception of the world and on the other hand have their early years to lie fallow in the sunshine of life and their minds and their souls warmed by a atmosphere charged with hope and aspiration.

What our present-day education most needs is a sense of responsibility for the conduct and character of students and of graduates, the tonic power that would come from an understanding that education is concerned not with what is superficial and accidental but, as Walter Pater said of Socrates and Plato, with the tranquil godship that is in man. The need is not so much for a method as for a spirit that would animate all schooling processes and for a pattern of education that might be followed through all its stages.

It is the solemn obligation of civilization to make educational opportunities full and rich and keep the door of opportunity wide open to all boys and girls who will really avail themselves of the opportunity. In seeking this goal there are two ways that education can go. But education will be taking the wrong road if it assumes that a sound civilization can be built by generations that have had schooling without cost to themselves or their parents, without any great effort on their own part, and without any sense of obligation to repay the debt they owe to society by their own efforts and achievements in school and afterward in life. This is not the way to build a great civilization but the certain way to build a race of half-educated and sometimes half-respectable panhandlers, and at the worst ordinary vagabonds and even criminals.

I have just outlined one of the ways education can go. Unfortunately, it has been going too much this way. The other way is to assume that it is the duty of the student to earn the right to this opportunity. This he can do by his own efforts and his own achievements. For his own good and the good of society this ought to be required of him. There is no good reason why every high school graduate, even though he may have only been able to squeeze through an approved high school and receive its diploma, should be automatically admitted to college. In addition to this diploma he should be required to furnish evidences of excellence in high school work; of distinct aptitude for college education; in short, of some gift of leadership or active desire for what college can give him.

We need not more education but better education—education that will produce fruits in the soundness of mind, soundness of body, and character. With this changed emphasis in education we may expect to breed a reasonable percentage of scholars and thinkers who have some of the power to originate creative ideals for the coming generation and who can speak their message concerning

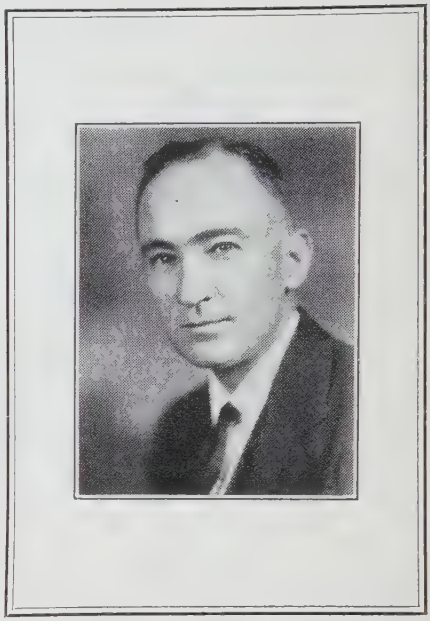
these and other great matters, with some of the authority that has belonged to those authentic spiritual and intellectual founders of every great age in the past. We need such minds everywhere today, men with the vision and the courage to become explorers of political, economic, and moral frontiers of the world.

Many years ago I heard the late Justice Oliver Wendell Holmes make to Harvard undergraduates an address the impression of which has remained with me to this day. Here is one paragraph from that address:

"No man has earned the right to intellectual ambition until he has learned to lay his course by a star which he has never seen—to dig by the divining rod for springs which he may never reach. . . . . To think great thoughts you must be heroes as well as idealists. Only when you have worked alone—when you have felt around you a black gulf of solitude more isolating than that which surrounds the dying man, and in hope and in despair have trusted to your own unshaken will—then only will you have achieved. Thus only can you gain the secret isolated joy of the thinker, who knows that, a hundred years after he is dead and forgotten, men who never heard of him will be moving to the measure of his thought—the subtle rapture of a postponed power, which the world knows not because it has no external trappings, but which to his prophetic vision is more real than that which commands an army."

Ours at their best are just the colleges that may be expected to give to our time the "heroes as well as idealists" that it so sadly needs. Therefore, let each one of us make a most careful study of his own situation. Has your college a field? If so, make the college as good as you can make it, let it go on its merits and commit it confidently to the future. Even if American education should follow the lead of Continental Europe (and the signs do not now point that way) then the college would reach down two years into the high school and send its graduates out two years younger, thus becoming what the American college originally was and thus remaining a great formative force in American civilization.

Choosing a College



W. B. SELAH*

COME in. I'm glad to talk with you about choosing a college for your son. The most formative years in a boy's life are those spent in college. If I can help you select the right college, I will be rendering you and your son an invaluable service. For the right college can give your boy some things that he will probably get nowhere else. It can push back his intellectual horizons and give him a feeling of kinship with the marching hosts of humanity as they sweep out of the centuries that are gone into the unknown and uncharted future. It can help him realize that he is not an isolated individual but a world citizen. It can broaden his sympathies, making him sensitive to the sufferings of men and women who wrestle with life in the uttermost parts of the world. It can introduce him into the inspiring fellowship of those who, by their mental sweat, have led mankind from savagery to civilization. It can hand him the torch of culture and bid him carry it with distinction. It can teach him the glory of standing for those great moral and spiritual values that have enriched the race and made life worth-while. It can train and enlist him in the good fight to create a better human world.

Don't send him to Podunk College. It has no academic standing. Because it lacks proper equipment and a well trained faculty, it can secure no recognition from the rating associations such as the North Central Association of Schools and Colleges or the Southern Association of Colleges and Secondary Schools. A degree from Podunk is not worth the paper it is written upon, for no graduate school would honor it. Podunk is a good college to avoid.

Don't send him to Prejudice University. It is merely an agency of sectarian and partisan propaganda. Several years ago it bartered its educational birthright for a pile of gold. It was given $100,000 on condition that it would teach a certain set of theological and social propositions. It is no longer a college; it is a hot-bed of bigotry. Intellectual honesty is the very core of character. Prejudice University is not searching for the truth. It is seeking to bolster up a set of religious and social dogmas. Such a policy betrays the truth; for truth seeks only a fair field and no favors. Such a policy betrays the faith of Christ; for his faith fears no investigation and it welcomes the turn-

*Pastor, Central Methodist Episcopal Church, South, Kansas City.

ing on of light. Such a policy betrays youth; for youth has a right to formulate its religious and social tenets after a careful survey of competing opinions. Prejudice University is the school of the closed mind, and the spirit of the age will soon make it the school of the closed gate. Prejudice University is a good school to avoid.

Send your son to a liberal arts college. What is a liberal arts college? The phrase "Liberal Arts" usually refers to the kind of subjects taught. But in using it I shall have reference to the spirit of the school. A liberal arts college is one where the spirit of tolerance reigns. Now tolerance does not mean indifference to truth. It means a passion for truth that makes one unwilling to close his mind to light no matter from what quarter it comes. A visitor once inquired of a teacher in a Moslem University whether they taught that the earth went about the sun or whether the sun went about the earth. "Your excellency," said the Moslem, "on that point we are entirely liberal—we teach both." That is not being liberal; that is being foolish. True tolerance means a love of free and fearless investigation. True tolerance holds firmly to convictions while allowing others the same privilege. It seeks to understand and appreciate the position of those who hold convictions that it cannot share. The liberal arts college seeks not to reflect popular views and standards but to test and correct them. It is not content to follow the procession; it aspires to lead it.

In choosing a college you will, of course, note its physical equipment—buildings, endowments, etc. These things are important. They are the instruments by which its work is done. But more important than its physical equipment is the atmosphere that pervades it. Atmosphere is like the air—invisible but life giving. The atmosphere of some colleges is charged with frivolity and sophistication. They are Country Clubs the pleasure of which is marred by attendance on class but the snobbery of which is unexcelled. In such colleges it is about as easy to cultivate the mind as to raise orchids on the polar ice. There are other schools that have a counting-house atmosphere about them. Their chief aim is to turn out men and women able to make a good living rather than to lead a good life. Of course there is no reason why a college should not train men and women to do both. There are still other colleges that resemble circuses. In them the extra-curriculum activities are of more absorbing interest than the classroom work. The side-shows have eclipsed the main tent. The stadium is more imposing and important than the library. A school with a noble stadium but whose library reminds you of a secondhand bookstore is a good school to avoid. Why not choose a college that has both a good stadium and a good library? You have to choose between the development of your son's body and the culture of his soul. He is entitled to both.

The faculty of a college largely determines the atmosphere that permeates it. Therefore, one ought to pay particular attention to the caliber and character of the teaching force. The finest things to be had in college are not so much taught by the teachers as caught from them. What a teacher is speaks louder than what he says. An ounce of example is worth a ton of exhortation to a growing boy. Teachers who inspire students to do and be something are the chief assets of our educational system.

"Mark Hopkins sat on one end of a log,
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught,
If his Latin was small and his Greek was naught,
For the farm boy he thought, thought he,
All through lecture time and quiz,
The kind of a man I mean to be
Is the kind of a man Mark Hopkins is."

Mental poise and judgment, a sense of values, reverence for God and man, a passion for truth and beauty—these things are unconsciously caught from great teachers like Mark Hopkins. Hence, in choosing a college it is pertinent to ask, What kind of men and women teach there? Does the teacher know his subject? Does he know how to impart that information with precision and power? These are important questions. But here is one more important. Can he inspire the student a love of learning? Can he create in the student a hunger and thirst after knowledge?

The attitudes caught in school are the stuff which a student's philosophy of life is made. One teacher stands before his class and after introducing them to the immensities of stellar space says, "Astronomically speaking man is almost totally negligible. He is only a tiny paraside infesting the epidermis of a midge among the planets." Another teacher, surveying the same astronomical facts of a vast universe which can be measured only in terms of light years, says something like this: "Astronomically speaking man is the astronomer. The mind that measures the heavens and plots the course of the stars is more valuable in the sight of God than all the whirling galaxies." The students of the first teacher are almost certain to adopt a pagan, fatalistic philosophy of life. The students of the second teacher have a chance to formulate a Christian philosophy of life. The difference between the two teachers is not a matter of information but a matter of attitude and spiritual insight.

Why do so many students lose their religious faith in college? Often it is due to the fact that their faith has been built upon false and untenable foundations. In the home or the church, they have been taught conceptions of God and the Bible and the universe which are untenable in the light of modern knowledge. When these false conceptions collide with the modern world view, they crumble and the student's house of faith crashes about him. The wise Christian teacher can help the student build a more intelligent foundation for his faith. But the teacher who is himself skeptical can do nothing for him. Your so-called "open-minded" teacher, critical of all religions because indifferent to all, is helpless in such a situation. From him the student will receive, as Professor Hocking points out, protection against error and dogmatism, but not against spiritual starvation. Blessed is the student whose teacher's life is rooted in a great faith that has stood the test of the ages. If you want your son to come out of college with his Christianity purged of its false accretions and vitalized by intelligence, look well to the religious attitudes of the faculty. Do not select a college where the teachers are nominal church members. Such teachers will smother your son's faith. Select a college where the teachers are ac-

tive, intelligent Christians, able to give a reason for the passion and hope in them.

Before you go there is one more point you ought to consider in the selection of a school. You ought to look at its graduates. The acid test of the worth of a college is the quality and usefulness of those who have studied in it. By their fruits shall colleges be known. In estimating the worth of a college's products you will, of course, be fair. It is not fair to judge a college by one or two scrawny graduates who are moral and social liabilities to their community. You do not judge a cornfield by the scrawniest ears it produces. You judge it by the best grain of which it is capable, or at least by the average. So with a college.

What kind of men and women does this particular college turn out? Are the majority of its graduates selfish, or are they socially minded? What kind of citizens do they make? Are they content to keep out of jail, or do they get into and behind all those movements and institutions that seek community betterment? What do they do for the underprivileged—exploit them or seek to enrich their lives? A gentleman is one who seeks to put more into the stream of life than he takes out. Are the graduates of this college gentlemen in this sense of the word?

The school that turns out good philosophers but poor citizens is a good school to avoid. Find a college whose graduates are enlisted in the service of church and state. Find a college whose graduates are taking the right of the line in the moral and spiritual advance of the race. That is the college for your son; for he has in him the stuff of which leaders are made. Such a school will send him forth at last enriched and enriching.

The Christian College

D. M. KEY*

THE Christian college is the largest single resource of the nation for the sort of intellectual and spiritual service to the next generation that colleges render. Dr. L. R. Alderman, Director of the Emergency Division of the FERA, says: "We have in this country 968 independent colleges, most of which have, or have had in the past, a church sponsorship." More than half of the young people enrolled in all the American colleges and universities of every kind are getting their college education from so-called Christian colleges.

These church-related colleges are not all alike. Some of them do not deserve the name of Christian college. But they have a norm, a a unity of spirit and purpose, among the conflicting types and theories of college training in the present-day America, that is easily recognizable. The Christian college stands for something. That something is Christian character, the training of youth into the full stature of a man in Christ Jesus. Such a purpose has given a continuity and consistency to the development through the decades of the typical church-related college. It has been flexible and has grown with new conceptions of educational service. But the sense of mission, the evangelistic impulse, has given heart and meaning to its policies and identity to its aims.

The Christian college has stood for the ideal of human service, faith in spiritual values, freedom of thought and integrity of scholarship. It has stood for these things not in spite of but because of its religious motivation. Personality development, the concern for the educational needs of the individual, counseling and guidance, the very procedures that great public and secular institutions are now attempting through the machinery of deans and personnel offices—that sort of service to the student has been the aim of the Christian college from the first. I believe it can truly be said that the professor in the small church college, with his intimate and friendly solicitude for the growth in character and personality of his pupils has vitally affected American college procedure in this its latest and best development.

The Christian college, that arm of the Christian Church which touches the next generation on so wide a front, is a stabilizing and steadying influence in a society that has to a degree lost its moorings. Independent, spontaneous, affecting more than half of the college trained of America's tomorrow, the Chris-

(*Continued on page 27*)

*President, Millsaps College, Jackson, Miss.

THE DIVISION OF

The Wesley Foundation

HARVEY C. BROWN

A Need for a Stronger Emphasis on Campus Religious Activities

THE frontier of the Methodist Episcopal Church, South, is on the campuses of our educational institutions. On the one hand our problem has increased in the same ratio as our young people have left home in increasing numbers to pursue their college and university training; while on the other hand our religious interests in these young people and our zeal to guide them in their religious life during these years of campus experience has not increased in any noticeable proportions. In fact, many campus leaders say we have "muffed" this business of directing student religious activities.

The time is at hand when local church and college administrations must co-operate in the task of giving religious guidance to our college man and women. The college should take the initiative in planning this co-operative program. The most vital spot in Christian college life is the religious interests of its students. Someone has said, "In some respects the college campus is the front line trench of Christianity. Here every peril of religious faith in modern life must be faced long before it reaches the average Christian, and here the opportunity of regenerating and reorganizing a confused religious world and a morally impotent civilization is particularly inviting."

A faculty man made this statement not long ago, "We give our intellectual assent to the principle that the curriculum includes everything that makes a contribution to character building on the campus. We attach importance to what goes on inside the classroom and give little guidance to the religious activities of our students." We employ a well trained athletic director, give him faculty rating and a salary equal to anyone on the campus. If athletics were placed on a voluntary basis little would be accomplished.

How frequently we declare from the platform and in our promotional literature that the principle reason for our institutions' existence is to develop the proper religious attitudes and values in students. Then in actual practice we place the responsibility for the religious guidance of students upon a voluntary committee of the faculty (sometimes upon student representatives).

Perhaps you are saying that this does not represent all the facts, that a great many needs are being met and a great many things are being done. That is true. The problems that most campus leaders face are:

1. Not enough is being done.
2. What is done is not co-ordinated.
3. Sparodic efforts of otherwise busy people accomplish little.
4. In competition with other college interests which are highly organized religion suffers.

How shall we meet this need? There is a growing feeling that it will become necessary for our larger institutions to employ a Director of Religious Life, with faculty standing—teaching at least one course—whose task will be to direct the religious activities of the campus.

Smaller colleges are seeing the necessity of relieving heads of Depart-

ments of Religion from heavy teaching loads, so they may supervise and correlate the religious program of the campus and community. A simple organization composed of the Committee on Campus-Church Relations and a Student Council of Religious Activities is meeting a very definite need on our campuses.

Many methods are being used, and others will suggest themselves. Experience over the church is justifying our emphasis on the plan suggested above. But, whatever the means employed, the investment of time and energy employed in a cooperative campus-church program of religious activities will show great returns in terms of spiritual growth in the lives of those who are to be leaders of tomorrow.

In conclusion, we must live, aggressively practice, and preach religion. We shall be forced to make religion realistic and practical, or the college student will ignore its claim. The student world is demanding, and will demand more strongly in the future, that religion and life shall be closely articulated.

It Pays

THE advantages of higher education are manifest. It pays in position and influence. It pays in added years of service. The right kind of an education helps a man to be versatile, adaptable, and progressive. It pays in the saving of time. It is worth-while to sharpen the tools with which one is to work. It pays in added personal power and equipment. It gives self-mastery, poise of judgment, carefulness and an accuracy of method which is of incalculable value. It admits one to a new world of appreciation in nature, music, art, literature, and science. It develops a higher type of manhood. It strengthens moral integrity. It intensifies religious zeal and develops an intelligent sort of social service. It pays in dollars and cents. A certain electric company began by employing college men. It has found that 90 per cent of them succeed as compared with 10 per cent of the men who enter business on leaving high school or grammar school.

It pays in admirable fellowships that stir an inspiring memory. It was a fine fellowship that marked the student days of Whately and Arnold at Oxford; Southey and Coleridge at Oxford; Tennyson and Hallam at Cambridge; Hawthorne and Longfellow at Bowdoin.

(Excerpts from article on Higher Education, by Rev. Wm. Wallace Youngson, in Supreme Council, 330 Bulletin, February 1, 1935.)

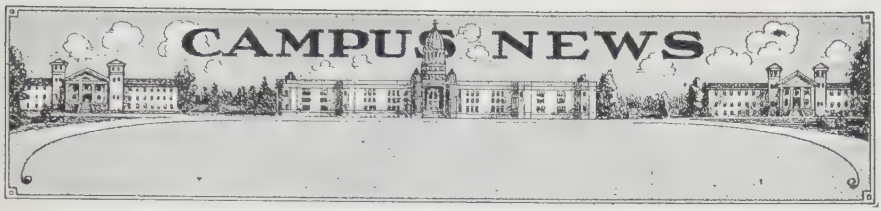
Arkansas Methodist Issues Special Hendrix College Number

REPLETE with appropriate editorials, cuts of the college and its grounds, articles by ex-students, church leaders, faculty members, and other educators, the *Arkansas Methodist* appeared on March 28 as a special Hendrix College number.

Hendrix, the only college of our church in the state, was just at that time receiving the thoughtful and interested attention of Arkansas Methodism in a series of college rallies, and the special number was especially timed to constitute a part of the state-wide emphasis being placed on Hendrix College.

* * * * *

"EVER since the CHRISTIAN EDUCATION MAGAZINE has been coming to my desk from your pen or under your supervision, I have thought that I would sit down and tell you that I think it is just fine. Your March-April number is particularly interesting to me, and I have read it from 'kiver to kiver.'"—*E. Clyde Smith, Phoenix, Ariz.*



Duke Adopts Week-End Commencement Plan

WITH June 1-3 selected as dates for its eighty-third commencement, Duke University (Durham, N. C.) plans to hold its first over the week-end commencement. The three-day program, among other important events, will include the formal dedication of the new chapel and the unveiling of the James B. Duke statue.

For the first time in its history, commencement will begin on Saturday, which has been selected as Senior Class Day.

Dr. Lynn Harold Hough, of Drew University, will deliver the sermon at the dedication of the Duke University chapel Sunday evening. The formal commencement address by Dr. Glenn Frank, president of the University of Wisconsin, will be given in the Page auditorium, followed by the unveiling of the newly cast bronze statue of James B. Duke, the university's outstanding benefactor.

Diplomas will be awarded in the late afternoon of Monday at the stadium, followed by the flag lowering. Through the three-day program there will be organ and carillon recitals.

Grand Note Burning Climaxes of McMurry Founders' Day

A $40,000 fire kindled with paid-off notes, sent the Founders' Day program off in a blaze of glory, when McMurry College (Abilene, Texas) celebrated the founding of the school 12 years ago, and its launching of an expansion program as a debt-free institution of learning.

All the founders of the college were honored in the activities which celebrated the debt clearance campaign. Bishop H. A. Boaz made the principal address; Dr. J. G. Silvey had charge of the concert by the Indian Band; and Dr. C. Q. Smith, President of the College, superintended the lighting of the official fire in the rock fireplace in the garden at the rear of the administration building.

Lander Closes Successful Term

BRINGING to a close one of the most successful years in its history, Lander College (Greenwood, S. C.) will hold its commencement exercises May 24-27, according to President John W. Speake.

The literary address will be delivered by Bishop Paul B. Kern, Greensboro, N. C., at 10 o'clock in Leslie auditorium, Monday, May 27. Dr. W. W. Peele, pastor of Tryon Street Methodist Episcopal Church, South (First Methodist), Charlotte, N. C., will preach the baccalaureate sermon at Main Street Methodist Church at 11:15 A.M., Sunday, May 26; and at 8 o'clock Sunday night President John W. Speake will give the baccalaureate address in the college auditorium.

As a contribution to the Sesqui-Centennial Celebration of Methodism to be held in Columbia, May 22, 23, and 24, the last chapel

exercises, Friday May 24, will include an elaborate program presenting a pictorial representation of the history of Methodism in South Carolina.

The annual meting of the alumnae association will be held in the college auditorium at 11 o'clock Saturday, May 25.

Central Adds New Course To Its Curriculum

NEW business courses in commercial subjects are to be taught in Central College (Fayette, Mo.) next year, according to the president, Dr. R. H. Ruff.

The new courses will be a part of the department of Economics and will cover the field of secretarial procedure and skills and will lead toward placement in definite secretarial and teaching positions. Class work will be done in accounting, typing, bookkeeping, dictation, filing, use of office equipment, programing of work, teaching of commercial subjects, and the writing of effective telegrams and letters.

Miss Margueritte Kuna, M.A. from the University of Iowa, has been selected to teach the new courses which will take their place in Central curriculum next September.

Birmingham-Southern Holds Founders' Day Celebration

PRESENTATION of scholarship funds by alumni conferring of honorary degrees, a banquet, and football game were some of the features that marked the celebration of Founders' Day at Birmingham-Southern College (Birmingham, Ala.), March 15. The occasion marked the 79th year of the college which has grown out of the consolidation of Southern University at Greensboro and Birmingham College.

As part of the banquet program on the campus Friday evening, President Guy E. Snavely was presented by Cooper Green, class of '23, president of the Alumni Association and Postmaster at Birmingham, with a check for $4,000, scholarship funds raised during the present session. George R. Stuart, Jr., class of '24, son of the late Dr. George R. Stuart, presided as toastmaster.

Howard Yeilding, class of '22, prominent young business man of Birmingham, delivered the Founders' Day address.

The college conferred upon Dr. Keller,. State Superintendent of Education, the honorary degree of Doctor of Humanities.

A football game between the college squads climaxed the day's activities which were witnessed by a large representation of alumni, trustees, and other friends of Birmingham-Southern.

High School Students Awarded Southern College Scholarships

SCHOLARSHIPS totaling $28,800 have been made available to members of the senior classes of thirty-two high schools in Florida by the Greater Florida Southern Commission for use in Southern College, at Lakeland, Dr. Ludd M. Spivey, president, has announced.

Two scholarships have been apportioned to each high school with an enrolment of 300, or more, and only seniors ranking in the upper third of their class are eligible to compete. There is a first award of $600 and a second of $300.

Newsy Odds and Ends

MAUD M. TURPIN

An altar play, "Marvelous Beauty," won praise when presented by a student deputation from Southern Methodist University (Dallas, Tex.) at Highland Park Methodist Church, Dallas, under the auspices of the Student Council of Religious Activities.

* * *

The Dramatic Club of Paine College for Negroes (Augusta, Ga.) presented an original musical spectacle, "Marching On," with great success at Nashville, Tenn., May 6. The performance was sponsored by the Board of Lay Activities of the Nashville district.

* * *

Seventy-five Emory University students (Atlanta, Ga.) made the winter honor roll. Sophomores headed the list with 24; seniors came second with twenty students making the roll. Sixteen students made straight A's; two made three A's and one B; twenty-two made two A's and one B, and the remainder made two B's and one A, or the equivalent.

* * *

There will be 38 teachers from other colleges and universities on the Duke summer faculty, along with 84 teachers of the regular Duke teaching staff. The summer school curriculum will offer 178 courses in 20 fields of study.

* * *

Under a grant by the Carnegie Corporation a "Professor of Books" has been added to the faculty of Birmingham - Southern College, (Birmingham, Ala.). The new post will be held by Dr. William S. Hoole, at present of the department of English.

* * *

With the appearance of a new quarterly, devoted to mathematical research, there are six regularly published quarterlies sponsored by Duke University and issued by the Duke press. They are: *The South Atlantic Quarterly; Character and Personality; American Literature; Hispanic American Historical Review; Ecological Monographs;* and the *Duke Mathematical Journal.*

* * *

The Third Annual Institute of International Relations will be held at Duke University (Durham, N. C.), from June 10 to 21, inclusive, in cooperation with American Friends Service Committee. Outstanding teachers and lecturers will be on the program.

* * *

Sponsored by the *Wheel,* student publication of Emory University (Atlanta, Ga.), a petition, requestthe cancellation of naval maneuvers scheduled to be held on the Pacific in May and June of this year, will be sent to President Roosevelt. It is the contention of the petition that these maneuvers would constitute a useless threat to our peaceful relations with Japan.

* * *

Impressive tree planting ceremonies were featured at the recent Founders' and Benefactors' Day at Greensboro College (Greensboro, N. C.). Seven beautiful trees were presented in the following order: Two Japanese cherries, two white pines, one willow oak and two spruce pines.

"Textile students need no introduction," was the answer given to four students of Textile Industrial Institute (Spartanburg, S. C.) when they approached Governor Olin D. Johnston of the State of South Carolina for an interview, explaining that they had a letter of introduction from their president. The Governor, once a student of Textile, proved himself a gracious host, showing his four guests about the Mansion and signing autographs willingly; and finally sending them off in the official car.

* * *

Offering two terms of five weeks each, Birmingham-Southern College (Birmingham, Ala.) will hold registration for the first term of summer school June 6. The first term closes on July 12; and the second term begins July 15, ending on August 17. Work will be offered leading to the undergraduate degrees and for the extention of teachers' certificates.

* * *

Southern College (Lakeland, Fla.) in connection with recent Golden Jubilee ceremonies conferred the following honorary degrees: William Preston Few, President of Duke University, doctor of education; B. A. Whitmore, of Nashville, Tenn., doctor of laws; John S. Taylor, of Largo, Fla., doctor of laws; Felix R. Hill, Jr., of Jacksonville, Fla., doctor of divinity; A. M. Hughlett, pastor of First Methodist Church, Clearwater, Fla., doctor of divinity, and Paul W. Ellis, pastor of First Methodist Church, Ocala, Fla., doctor of divinity.

* * *

Central College women (Fayette, Mo.) entertained mothers of women students with a "spend-the-day" celebration of Mothers' Day, May 12.

Dr. Mary E. Wooley, President of Mount Holyoke College, and one of the outstanding women in America, delivered the final address of the program celebrating the fiftieth anniversary of Hendrix College at Conway, Ark.

* * *

Houston Wasson, alumnus of Southern Methodist University, who for the past three years has held a Rhodes scholarship in Oxford University, London, has been awarded the $1,400 Sterling Fellowship in Yale University Law School.

* * *

The three-day celebration of the fiftieth anniversary of the founding of Southern College (Lakeland, Fla.) brought many notables to the campus. Peter Tomasello, former speaker of Florida's House of Representatives, was elected honorary chancellor to succeed John S. Taylor, selected in 1934 as the first to receive the honor, which is conferred with an English academic custom.

* * *

A statue in bronze of the late James B. Duke, benefactor of Duke University (Durham, N. C.), by Charles Keck, noted New York sculptor, will be unveiled at the approaching June commencement. The figure is of heroic proportions, being eight feet tall. The pedestal to which it will be anchored is made of Cape Anne granite and weighs approximately 25 tons.

* * *

Robert L. Wiggins, Jr., prior to leaving on a European debating tour as a representative of Emory University (Atlanta, Ga.) spoke to the student body of Wesleyan College (Macon, Ga.) where his father is professor of English.

Scarritt College Commencement Calendar

SCARRITT COLLEGE announces the following schedule for her commencement program:

June 6: 9 A.M.—Annual meeting of Board of Trustees.
3 P.M.—Annual meeting of Alumni Association.
4 P.M.—Alumni Tea.
8 P.M.—Musicale.
June 7: 10 A.M.—Baccalaureate Address by Dr. Halford E. Luccock, of Yale University.

S. M. U. in Anniversary Celebration

AS CHRISTIAN EDUCATION MAGAZINE goes to press, Southern Methodist University is in the midst of a three-day observance of its twentieth anniversary. Program features as announced include a special convocation to be addressed by James V. Allred, Governor of Texas, an oratorio, plays to be presented by the University's Arden Club, and a symphony orchestra concert. As a home-coming occasion it was expected to draw thousands of former students back to the campus.

Schools and Colleges and the Benevolences

A RECENTIY issued promotional bulletin entitled "Schools and Colleges and the Benevolences" is designed for general distribution and may be had by writing your presiding elder or the Department of Schools and Colleges, General Board of Christian Education.

What Social Educators Are After

THE comment of William Frasier, president of Colorado State College of Education, might almost be called an "If" for the educated man. It says: "If a student learns to love good music and keeps on through life with this enjoyment; if he learns to appreciate the beautiful and artistic in pictures, house decorations, clothing, and all surroundings, and takes his love with him when he leaves school; if he develops an interest in games that add to happiness and healthfulness, and keeps on playing them; if he learns about his body, its functions and care and keeps on practicing good habits; if he learns to be a good citizen of a college community and keeps on being a good citizen in a larger community; if the good English he learns to speak is carried into daily life; if he has developed a social consciousness that makes him interested in his fellow-man; if the education of college days continues into later life; then that student has achieved the real social aim in education."—*N. Y. Christian Advocate.*

Dr. W. F. Quillian Elected to Honor Societies

DR. WILLIAM F. QUILLIAN, Secretary of the General Board of Christian Education, has recently been honored by election to Theta Phi, National Honor Society for Ministers and Religious Workers eminent in scholarship or achievement; and by initiation into the Emory University Chapter of the honor fraternity of Omicron Delta Kappa. These well deserved honors come to Dr. Quillian in recognition of his distinguished services in the field of Christian education.

Schedule of Pastors Schools, 1935

SCHOOL	PLACE	DATE
Arizona	Tucson, Ariz.	January 7-12
Arkansas	Hendrix College Conway, Ark.	June 17-28
Baltimore	Randolph-Macon Academy Front Royal, Va.	June 17-28
Biloxi (Miss.)	Seashore Campground Biloxi, Miss.	July 1-6
Georgia	Wesleyan Conservatory Macon, Ga.	May 27–June 7
Holston	Emory and Henry College Emory, Va.	August 19-30
Kentucky	Kentucky-Wesleyan College Winchester, Ky.	June 10-15
Louisiana	Centenary College Shreveport, La.	June 3-8
Missouri	Central College Fayette, Mo.	June 10-15
North Carolina	Duke University Durham, N. C.	June 10-21
Oklahoma	Epworth Methodist Church Oklahoma City, Okla.	June 3-14
South Carolina	Columbia College ,S. C.	June 24–July 5
Tennessee	Battle Ground Academy Franklin, Tenn.	June 17-28
Texas-S. M. U.	Southern Methodist University Dallas, Texas	June 17-28
Texas-Sou. Univ.	Georgetown, Texas	June 4-14

Churches can render their pastors and their own organizations no greater service than to vote their pastors the time off and provide them with the necessary funds to attend these schools of rare instruction, inspiration, and fellowship.

Photo by S. T. Baugh

ARKANSAS PASTORS' SCHOOL, 1934

Central Texas Conference Plans for Young Peoples' College Banquets

The Executive Committee of the Central Texas Conference Board of Christian Education at its meeting on March 13 decided to ask the pastors in the conference to arrange a banquet for all ex-students of Methodist schools sometimes this spring before the schools close. Seniors in high school and prospective college students are to be invited with the idea of encouraging them to attend our Methodist schools. Our pastors are urged to use our college presidents and teachers as speakers at these banquets. Students in our Methodist schools can also be used to give special musical numbers.—*Southwestern Advocate.*

Name Changed, but Initial Letters Remain the Same

Texas Woman's College (Fort Worth, Texas) announces the recent change of its name to Texas Wesleyan College. This change of name is made pursuant to a change of policy last September, which admitted men as students in the Institution. About ninety men have been in attendance throughout the year now ending, and it is thought the change of name will popularize the school with young men of that area, who are now considering attending college next fall and that the year 1935-36 will see an even larger group of male students on the T. W. C. Campus.

In a recent letter to Christian Education Magazine President Tom W. Brabham reports that the present school year has been a most remarkable and satisfactory one.

Negro Schools Enjoy Notable Art Exhibit

An interesting manifestation of interracial courtesy and goodwill was evidenced in Macon, Ga., recently when Wesleyan College, exclusive school for young Southern white women, opened to the colored people of Central Georgia the million dollar Kress exhibit of Italian art, which had been placed temporarily in the halls of the college. Some 1,500 persons accepted the invitation and enjoyed the exhibit. The visitors were met by members of the College staff, guided through the exhibit and shown every courtesy on the campus. The incident, it is stated, is characteristic of Wesleyan's progressive attitude in regard to interracial matters.—*Southern Interracial Commission,* December 15, 1934.

The Christian College

(*Continued from page 18*)

tian college by its very nature must be forever free from the possibility of federal or state direction and propaganda. It may serve the soul of America and the fabric of democracy.

So long as the Christian college is performing with integrity of thought and character and singleness of purpose so fundamental a service to youth, it will be maintained and supported. From the church, the college will draw its authority, its sponsorship, its animating purpose and in part, its support. That support is a challenging task. The colleges of the Southern Methodist Church alone represent a total capital investment of $103,833,728.00.

May the Church feel the appeal of a service so vital and so far-reaching as that of the Christian college.

Leadership Schools of the General Board of Christian Education

Mount Sequoyah, Fayetteville, Arkansas

First Term Leadership School, July 8-22.

Young People's Leadership Conference, July 23–August 3.

Second Term Leadership School, August 5-16.

Lake Junaluska, North Carolina

Leadership School, July 30–August 13.

Young People's Leadership Conference, August 15-27.

For the list of courses that are of particular interest to college professors and students see pages 3 and 30 of the March-April issue.

For catalogue giving full information, write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

A special course in International Relations (Political Science SB-41) will be offered in the Northwestern University Summer Session during the two weeks from June 24 to July 5. The course, which will occupy the exclusive attention of the student during this time, will comprise thirty lectures by scholars, statesmen, and governmental experts, ten hours of round-tables and conferences, and about fifty hours of library reading.

Oklahoma City University Has New President

"The Reverend A. G. Williamson, pastor of Wesley Methodist Episcopal Church, Oklahoma City, Oklahoma, has been elected president of Oklahoma City University to succeed the late Dr. Walter S. Athearn. Dr. Williamson is a graduate of the university and of Boston University and is favorably known throughout Oklahoma. With great faith and energy he takes up a difficult task and we believe he and his co-workers will win. The Board of Education wishes to assure him of its readiness to co-operate in every possible way. Every friend of Christian education under Methodist auspices in Oklahoma should now co-operate one hundred per cent with President-elect Williamson."

The above is quoted from a recent issue of the *News Bulletin* of the Board of Education of the Methodist Episcopal Church. Since Oklahoma City University is a joint enterprise, however, sponsored cooperatively by the two major branches of Methodism in Oklahoma, Christian Education Magazine joins with particular pleasure in pledging co-operation to the new administration and in wishing it every success.

The Anti-War Council of Cambridge University, England, has been circulating a peace ballot in their community. Results showed (*a*) only 20 per cent answered; (*b*) women were more radical against war than men; (*c*) members of trade unions were more unreservedly opposed to war than other groups; transport workers to the tune of 94 per cent said they would strike rather than aid a war; (d) 61 per cent of clerical and professional workers took the same stand.

Aims of Lambuth College

During the last session of Lambuth College the President and the faculty engaged in a study of the aims and purposes of the liberal arts college under Christian auspices and of Lambuth College in particular. This study was made at the meetings of the faculty club. During the session each department head discussed before the group the aims of his own department in relation to those of the college.

Much good resulted from this study. In the first place, the faculty secured a clear insight into the meaning of Christian education and the functions of the liberal arts college. In the second place, each faculty member saw more clearly the relation of his own department to the entire college. Incidentally, the aims of his own department were clarified. Finally, the group recognized that the boundary lines between the departments are very dim and that after all there is unity in knowledge.

At the conclusion of this study the following aims of Lambuth College were reduced to writing.

"The general aim of Lambuth College is, to use the words of the late Ernest DeWitt Burton, 'to develop . . . . personalities capable of full participation in life and of significant contribution to life.'

"More specifically, Lambuth College aims:

"1. To enable its students to understand and appreciate more fully the physical universe in which they live and to relate themselves properly to it.

"2. To give them an appreciation of the contributions of the past to the present and put them into possession of some of the cultural and spiritual heritage of the race.

"3. To give them a sense of social responsibility and to enable them to identify their good with that of the social organism.

"4. To enlarge their conception of God and of religion, and to make them more intelligent, useful, and devoted Christians.

"An immediate aim of the college is to provide for the Memphis Conference a group of ministerial and lay workers who are equipped intellectually, socially, and religiously for leadership in the work of our Church."

During the present session an attempt has been made to acquaint the student body with these aims and to make them conscious of the underlying purposes of this type of education. Only as the student enters sympathetically into the aims and purposes of those who instruct him will he profit greatly by the instruction.

It will be the purpose of the college during next year to acquaint its constituency more fully with these aims and purposes. We believe that the moral and financial support of our constituency can be claimed and justified on this basis. We believe further that there is a growing number of Christian men and women who are sympathetic with these aims and ideals and who will give their earnest support to them.

In the practical application of these ideals the college sometimes falls short, but the goal has been set and we are striving daily to make real the ideals we have set up as our goal.—*Memphis Conference News.*

The Snavely Appreciation Fund, a gift of $4,000 from the alumni to Dr. Guy Snavely, President of Birmingham-Southern (Birmingham, Ala.), was presented on Founders' Day. The money was added to the Scholarship Fund.

Marching On

B. M. M.

"Our Church college program is doomed," lamented a pessimistic individual recently in my hearing. "It is slowly, but surely fading out and it won't be long until we shall be crowded out of the college field like we have been out of the area of high school work. Why, I can remember when I was a youngster and went away to school, there were Methodist schools dotted all over the country and the campuses of all of them were well populated with students. In my own state there must have been nearly a dozen, and all of them well attended. That was thirty or forty years ago, but look at it now. Why, in that state we have only one college now, and I guess I'll live to see the day when we won't have any."

"Well, I'm not so sure of that," said his more optimistic companion. "The growing sentiment for lower taxes is going to make the state go slow about increasing its educational funds, either for the purpose of establishing new colleges or for the unnecessary enlargement of those already in existence. As a matter of fact the number of state institutions of higher learning is being sharply reduced in many of the states. Public education is as keen on mergers as any of the denominations are—perhaps more so. Therefore, when I reflect that half the college students of America today are in church-related colleges and when I begin to estimate the savings these institutions effect for taxpayers, I really see little immediate prospect of the Church being crowded out of the college field.

"Another thing about those church schools of thirty and forty years ago. I happen to be familiar with the conditions you mention in your native state, and I know there was not a strong, well organized, adequately equipped institution among all the group at that time sponsored by our church—not one that could hold a candle to the centrally located, well endowed college we now have in that state.

"Still another thing to take into consideration is the number of bona fide college students in our church colleges then and now. Not only were many of our so-called colleges of thirty years ago in reality only academies offering no college work whatever, and therefore enrolling no college students, but in all our better colleges, large academic departments flourished and even on the campuses of the best of our colleges in those days there were often more students in the academy or "prep" department, than in the college itself. I have no figures to support this opinion, but I would guess that there are as many college students in Southern Methodist colleges today as there have ever been, and certainly with our improved program of higher education we are giving them a better type of training than we did in the past. I cannot agree with you that our college program is slipping."

As this conversation drew to an end it left me wondering what the actual figures would show concerning enrolments in our colleges, then and now, accordingly, at my first opportunity I went prowling through the statistical reports as filed with the General Board of Christian Education by the Schools and Colleges of our church since 1897. The results obtained were illuminating and more than substantiated the guess of the optimistic party to the conversation related above. The figures as of selected years are shown below:

Total Students in Methodist Schools and Colleges

Year	*Total Enrolment*	*Total of College Rank*
1897	10,777	4,052
1903	16,663	3,097
1909	22,271	3,367
1915	13,708	5,907
1921	19,901	9,943
1927	18,601	12,353
1933	21,651	17,919

Among other things this table reveals that in 1897 only about 40 per cent of the students enrolled in schools of our church were doing work on the college level whereas in 1933, the latest year for which figures are as yet available, the college students comprised more than 80 per cent of the total enrolment. Meantime the total enrolment in Methodist schools has doubled and the enrolment of students on the college level has more than quadrupled. Certainly no cause for discouragement is here revealed. In quantity as well as quality of its service the Methodist College Program is marching on.

"The danger of the denominational college lies in its tendency to restrict inquiry within the limits of a previously accepted system. The state institution, on the contrary, sometimes fails to appreciate adequately the spiritual values conserved in the old traditions. Through friendly competition and mutual criticism we may work out for our plastic American society a healthful balance between two different but permanently valuable points of views."—*Dr. Green,* Illinois State University, formerly Dean of the College of Liberal Arts.

"We believe the denominational college is here to stay, and that it would be an unspeakable calamity to drop it out of our national life. It should make religious thought and teaching modern and vital for the next half dozen generations. It should make Mathematics, History, Chemistry, and Literature of as sound educational value as they can be made anywhere; but its Department of Religion, including all the social implications of religion, should be equally strong. And there should be no apology for the emphasis."—*Bishop Thomas Nicholson.*

"The denominational college has a peculiar opportunity for exercising a wholesome influence and can do it effectively in connection with a general training. The atmosphere of the small college is, I believe, on the whole more favorable for general education than the atmosphere of a great university, where successful achievement in scientific and technical fields irresistibly attracts the attention and fires the imagination of the beginner, with the result that he is prematurely drawn into technical studies."—*Professor Ward,* Illinois State University.

"The Christian college is the strategic point of effort for the Christian church; more so than missions or philanthropic work. Here you are dealing with the creative forces that make the future. To help endow such an enterprise and place it on a firm foundation so that, once and for all, its future is assured, is the certain road to enduring fame, unfailing immortality, and is the most efficient use a Christian can make of his time, strength, and money."—*Selected.*

"To plant and nourish properly a Christian college is one of the highest privileges of Christian men and women. If blessed is the man who plants a tree, then a hundredfold more blessed is he that planteth a college, for there is no soil so productive as mind, and no seed as fruitful as ideas. He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than granite monuments."—*Dr. William F. King,* President-emeritus, Cornell College.

To the Class of 1935

To the young people in our colleges who are at this season completing their courses and going out as finished products of their respective institutions, CHRISTIAN EDUCATION MAGAZINE would wish a bon voyage on the journey of life.

Pointed Paragraphs

"Science no more than poetry finds its best warrant in its utility. Truth and right are above utility in all realms of truth and action."—*Charles W. Eliot.*

"To be always seeking after the useful does not become free and exalted souls."—*Aristotle.*

"What would a man be worth for others who had been educated solely for himself?"—*Rousseau.*

The church-related college must be God (Christ) centered. The policy of the administration, the courses of the curriculum, and the activities of the students will be both determined and directed by this center.—*Christian Education,* October, 1934.

Today is College Day, the occasion for church-wide emphasis on "Christian Education as carried on in colleges of the Church." One youth states, "We are trained almost entirely for the satisfaction of our own material wants. . . . . Until some finer qualities of mind are emphasized in life training institutions, we will have graft in politics, greed in industry, distrust in labor, poor social organization."—*Bulletin of Belmont Methodist Church,* Nashville, January 13, 1935.

"The Christian School is the center for the reorganization of society after the mind of Christ."—*William Lewis Poteet.*

"One becomes an educated person by virtue of patient study, quiet meditation, intellectual courage, and a life devoted to the discovery and service of truth."—*Everett Dean Martin.*

"Science and Christianity are at one in abhorring the natural man and calling upon the civilized man to fight and subdue him."—*Edwin E. Slosson.*

"Secular education is concerned with the verbs to know, and to do, and to get. Christian education is concerned primarily with the verbs to be, to obey, to serve, to dedicate."—*Dr. Glenn Flinn.*

"Our civilization would be unfortunate indeed were it not for our institutions of Christian learning."—*President Edmund Janes James.*

"Practically three-fourths of the undergraduate students of this university—Illinois State—ought to be in our denominational colleges; they ought to stay there until they graduate and then come to the university."—*President Edmund Janes James.*

"Education without religion is unnatural, abnormal, and dangerous."—*President Edmund Janes James.*

"Our people ought to take our denominational institutions to heart, and support them with a liberal generosity never before known."—*President Edmund Janes James.*

"Since coming here I have observed that the strongest men in our department are men who have come from the smaller colleges in the State. I can say to you frankly that if a young man desiring both the A.B. and LL.B. degrees should advise with me, before registering, I would recommend that he secure his A.B. degree at a well-equipped small college."—*Dean Harker.*

"I believe now, and believe more strongly every year, that, given a proper faculty, the small college can meet the general needs of students in some important ways that the larger universities do not and probably cannot meet them."—*Professor Moss,* Illinois State University.

"If Methodism were today to abandon its colleges and to leave this work to the state, within ten years the Church would be wholly without an adequate ministerial force, and would be smitten with paralysis in all its great religious enterprises."—*Anonymous.*

"The functions of the State University and of the Church college are incompatible, not antagonistic. They are mutually complementary. The Church college has a great, a vital, and a permanent function. It should not allow the alluring gifts of any great board or educational foundation to induce it to forsake its real mission."—*Former President W. O. Thompson,* Ohio State University.

"We need both the state institution and the so-called small college, and each will sacrifice itself by attempting to imitate the other. I do not believe the small college can afford to undertake the expensive business of research, nor the costly undertaking of high specialization, but that its province is to remain well within the limits of approved knowledge and produce men and women."—*Dean Davenport,* of the College of Agriculture.

Christian Education Magazine

BOYD M. McKEOWN, Editor

PUBLISHED BI-MONTHLY BY THE DEPARTMENT OF SCHOOLS AND COLLEGES OF THE BOARD OF CHRISTIAN EDUCATION, M. E. CHURCH, SOUTH, 810 BROADWAY NASHVILLE, TENNESSEE

Entered as second-class matter at the post office at Nashville, Tennessee, under the act of August 24, 1912.

Volume XXV MAY-JUNE, 1935 Number 3

(SECOND EDITION)

A Digest of the Present Thinking of Our College and Church Leaders with Reference to the Place, Purposes, and Possibilities of Our Colleges

PREPARED BY

W. M. ALEXANDER AND BOYD M. McKEOWN

[*Due to some errors in the paging arrangement of the article bearing the above title in the May-June issue of Christian Education Magazine it has been deemed wise to make the following reprint. You are asked to substitute it for pages 3-10 in the issue indicated.*]

•

THE question of the character and extent of the educational service which our Church should render through her colleges is being considered at the present time with a seriousness that seldom, if ever has been paralleled. Back of this concern is not the thought that the Church is on the defensive in this matter, but rather the desire to sharpen up her responsibility and to reshape her program so that she may continue to render a service in this field that no other agency is in a position to render. To keep to the fore our appreciation of the honored record which the Church has established and maintained in the college field, certain facts will be lifted up and certain arguments advanced in this statement that should give our college leaders and supporters renewed encouragement for their task.

II

The Church College in Present-Day Higher Education in America

American education naturally has inherited much from the European system. Both the English type of "liberal college" and the German type of "professional school" have made their contribution to the American college program. The former of these aims at *making men* whose training rests upon a broad background of general culture while the latter very early lays strong emphasis upon "professional training." Not that the Liberal Arts College is arrayed against professional training, for it is not, but specialization is simply out of place in a Liberal Arts undergraduate institution. The place of specialized training is in the graduate school which should of

course follow the liberal arts college work. American education did not take over the European plan without modification, but has placed her own imprint upon her educational procedure. It has come about, however, that in the realm of higher learning the American Church college has largely adhered to liberal arts education, while the state schools have moved in the direction of professional training. The two systems have much in common. They have worked side by side from the beginning, but the Church college is to be distinguished from others because it champions the liberal arts college program.

In mentioning this dual program of education, however, it is well for all parties to keep clearly in mind certain important facts. The first colleges in America were church-founded and maintained. The interest and leadership of the Church in this field has always been unquestioned. Also, the rise of the American public system of education has been remarkable and is worthy of strong commendation. The Church hardly had the resources and did not have the authority to see that every youth had the rudiments of a primary and secondary education. Church leaders now quite generally accept the policy of state leadership in the field of public grade and high schools. In these two areas a satisfactory working relationship between the Church and the state in the matter of relating religion and education is giving considerable concern and is the goal toward which some progress is being made. It is principally in the field of higher education that the Church and state are maintaining separate systems of institutions. As to what the Church is doing in the college field, it is well for Church and other leaders to keep in mind the actual facts. There are now authentically reported to be 1,078 institutions of higher learning in America. Of this number it is claimed "that approximately 75 per cent bear some relation to a denomination." This relationship of course varies from a very loose connection in some instances to close ownership and control in others. But the point is that there is some recognition of the leadership and service of the Church in the operation of about seventy-five per cent of the total number of American colleges. It is also true that something like one-half of the students enrolled in American colleges are students in those institutions bearing a direct relationship to the Church, while at the same time church educational foundations represent a larger investment of funds than foundations supported by public taxation. In any appraisal, therefore, which may be taken of the general field of American education, major credit must be given to the Church for its pioneering and continued leadership in educational work. In the face of these facts no other attitude than one of pardonable pride and encouragement can well characterize Church college leaders.

III

The Aims of the Church in Higher Education in the Light of the Service our Colleges Have Rendered

The words of Jesus, "By their fruits ye shall know them" hold a truth just as applicable to colleges as to grapes or Ford cars. If we did not have the stated aims of the first American colleges preserved for us, we could still easily determine that they were established "to fit youth for public employment in church and state" (Yale) or "to see that churches might be protected from an illiterate ministry" (Har-

vard). The fact that of the first 25,000 college graduates up to 1845, something like 9,000 of them were ministers, points clearly to some definite relationship between well-wrought-out aims and finished products. The first American colleges were agencies both of education and religion. It was never in the thinking of the early Church college leaders, but that education and religion should be found in the same institutions and exemplified in the same educational procedure. This view, in theory at least, and for the most part in practice, obtains in our Church colleges to this day. It illustrates one of the distinct services rendered by them. It was Woodrow Wilson who in effect said that education is always at its best when found in vital relationship with the Christian religion. The finished products of our Church related liberal arts colleges in American life constitute an imposing array. In the field of religion, in the professions and in other careers the leaders from our liberal arts colleges constitute a high percentage of the whole. This result is undoubtedly made possible largely because these institutions have always stood for integrity of character, a thorough and well balanced scholarship, broad culture, and a genuine recognition of the spiritual.

If the Church related liberal arts college continues to lay high emphasis upon scholarship and the building of *men* who are undergirded by the Christian motive it cannot fail of its mission. Sometime ago the *Chicago Tribune* said editorially that 90 per cent of college students look upon a college education as a "business investment," meaning of course that the dominant urge is that of preparing for a specific vocation. Just what this ideal in education will do when it runs rampant is seen in the almost utter confusion of the hosts of well-prepared specialists who have just been turned out from our colleges with no place to go and no special fields of service open. It has been proven again even from the practical standpoint that a thorough liberal arts educational background places the student in a much better position for a life of usefulness—since he may serve along any one of several lines that might happen to be open—than he would be in without this broader background, but with specialized training for but one specific line of service.

The Church college, however, needs to be on its guard against certain tendencies that press in from those institutions whose major emphasis is on vocational training. A certain amount of pre-vocational work in a liberal arts college is to be desired, if this does not cut too deeply into the courses leading to general culture. But our colleges are being urged to become training schools for teachers and preliminary training schools for engineers and physicians, and what not. When we consider the original aims of our Church colleges, and even the stated aims of some of them today, and then discover how far afield some of them have gone in becoming "just other institutions," we wonder if they are any longer justified in calling themselves Christian liberal arts institutions.

No one can be greatly interested in a mere academic statement of aims for an institution. And it may be possible that a college will have no definitely stated aims and yet be doing an excellent piece of educational work. But undoubtedly it would be a most wholesome experience for our college executives and faculty members if they would repeatedly give careful scrutiny to

their educational purposes and programs. Said a college president recently, "I want *scholars* in my faculty who are also *Christians*. I am not so much concerned about this course or that in the field of religion, as I am to have men on my faculty who teach English and science and the languages with the Christian principle in their hearts, and who do their work in an atmosphere that is dominantly Christian." In this connection Cardinal Mercier's choice phrasing of the ideal of a Christian college teacher, "Masters who can scientifically teach religion and religiously teach science" is also very much to the point. If our colleges do not rather continuously pass under review the dominant purposes moving them in their work, they are in danger of becoming just other colleges, having lost from their programs the educational and religious ideals which the Church and society generally have every right to expect of them. Recently the report came to the office of the Department of Schools and Colleges that one of our best colleges had given several general faculty meetings to the study of the real purposes of the institution. After a satisfactory understanding and statement of these aims had been arrived at, the head of each department in the institution was asked at a subsequent faculty meeting to take some time in discussing the aims of his department in its relationship to the institution as a whole. Such a procedure impresses one as a very fine method of writing the aims of the college into the very warp and woof of its life.

IV

The Position of the Church in the Matter of Academic Recognition for Our Colleges

The Book of Discipline of our Church for 1934, Paragraph 446, carries this statement: "The institutions of higher education of the Church shall seek: (1) To maintain academic standards that are generally accepted in the educational field," etc. To this policy our Church is definitely committed by official action of the General Conference. Furthermore, to make this statement as effective as possible the General Board of Education officially turned over to the regional standardizing agencies the whole question of the academic rating of our colleges. These agencies have gone to their tasks with diligence and considerable thoroughness. Due to the fact that Church-related colleges took active part in creating these agencies and do now constitute a major part of the member colleges, the Church through them exercises considerable influence in determining what these standards shall be. And after having set up these standards, Church-related colleges should be the first in insisting that they shall be faithfully observed. Said an outstanding Christian education leader recently, "Church colleges least of all can afford to do shoddy work." Not all of our colleges can as yet receive the approval of the proper accrediting agencies. It is the aim of the Church that all of them shall attempt to secure this recognition. When an institution is just below meeting these minimum entrance requirements, it should bend every energy to get accreditation. Pending admission it should seek to do the best possible piece of educational work. But if after reasonable effort it can-

not meet these requirements, in the interests of Christian candor, it must be fair with its students and let them know what risks they are assuming in the matter of the credits the institution gives. The Church which has set as a minimum academic goal for all of her colleges "standards that are generally accepted in the educational field," can scarcely look with tolerance, not to mention approval, upon institutions that denounce the standards of our accrediting agencies and openly defy them as being unreasonable. No other goal can be set for all of our colleges than to urge them to secure regional academic rating at the hands of those agencies which standardize schools in their respective ranks. The Church may finally set standards of her own for evaluating the work of her colleges, but in matters academic she has asked these accrediting agencies to do this work for her. We must abide by the standards these agencies set and co-operate with them to the fullest extent of our ability. Being Church colleges, and, therefore, honor bound to hold to practices that are genuinely Christian, they have the greater obligation to do a piece of educational work that is sound in every particular.

V

The Present Distinctive Opportunity of Our Church Colleges

Although the distinctive opportunities open to our Church colleges in these muddled days are numerous, they may be grouped under some three major headings as follows: (1) Academic freedom, (2) Opportunity to stress liberal arts as a main line activity, and (3) The opportunity to magnify religion and its fundamental place in life.

Little need be said here concerning the first of these distinctive opportunities. In these days of growing paternalism there has been an increasing recognition of the peculiar privileges enjoyed by the Church college along lines of freedom from undue external domination. A recent article in the *Christian Century* under the caption, "The Church College, Battleground of Freedom," is typical of much that has been written and said in recent months. Meanwhile some of our colleges have been drawing to themselves wide and favorable publicity because of their open-minded attitude toward political, economic, and religious thinking, not tolerated on some other campuses.

Let us pass to the second distinctive opportunity. Dr. Bower in one of his books says that the liberal arts college in America is the contribution of the Church just as the great state university with its numerous technical and professional schools is the contribution of the state to American education. Though the state has through some of its institutions entered the field of liberal arts, it has not, like the Church, concentrated upon this as its main line of educational activity. With an adherance to this type of education as its central emphasis the Church has been able and is still able through its colleges to deliver to the Church and to society the peculiar values which inhere in this type of education.

Through its program of liberal arts education the Church has been able to conserve the intellectual and cultural values of the past, and to build them into the lives of its students, thus preparing them to enjoy in larger measure than would otherwise be possible the finer things of life, and at the same time to adapt themselves to changing times and conditions. It has been said that the liberal arts college graduate, instead of being a candidate

for a single job, has a background of training which easily enables him to acquire the skill needed in any one of many jobs. Paradoxical as it may seem, the Church through its emphasis on liberal arts training and on making men and women, has been able to equip its students remarkably well for the uncertainties of post college life in the "trying thirties." Witness the high employment records among the graduates of our Church colleges. Through subordinating their economic ambitions these students have found economic independence.

A third and major distinctive opportunity open to our Church colleges is that of magnifying religion and of giving it its rightful place in life. In this present age it is especially important that the world be led again to realize the important and fundamental place which religion really holds in life and no agency is better able to lead in this great task than is the Christian college. It can exert this constructive leadership and can focus its powers on this problem by attacking it from two directions at once. In the first place, much effective work, especially of a general or background nature, can be accomplished through right attitudes, policies, and practices on the part of our college administrations; and, in the second place, more specific results can be achieved through the purposeful activities and program of alert and vigorous Departments of Religion.

Right administrative attitudes will lead a Church college to face squarely and to accept humbly and earnestly its pastoral responsibility for its students. This concern for the religious welfare of its students will lead to the active encouragement of a definite religious program on the campus and to a rigid insistence on high personal and religious qualifications in every person brought to the faculty organizations. Perhaps of all the things an administration can do officially to promote the religious effectiveness of its program, none is more important or more potent in its influence than is the selection of the right kind of teachers. Edwards, Artman, and Fisher reported that in a study of twenty-three leading colleges and universities they found that invariably the personal attitudes and qualities of the administration and faculty determined the tone of the entire institution. A similar statement is found in a recent pamphlet by James A. McClintock entitled, "The Responsibility of the Christian College." We quote its exact words, "Former Warden Bell of St. Stephen's College has said, 'The factor that pre-eminently sets the religious tone of an institution is the character of the leading members of the faculty and the administration.' "

In the light of such current thinking as this and in view of the growing recognition of the importance of general administrative supervision of the religious efforts and program of a Church college it is gratifying to know that one of the leading schools of Southern Methodism has recently announced the policy of employing as teachers and administrative officials only persons of known Christian character and those who are actively related to some Christian Church or congregation. Doubtless many of our colleges have been applying this plan all through the years, but it is significant that it is now being made a matter of formal policy.

Through their Departments of Religion Church colleges have a wide range of distinctive opportunities. One thinks first of all of the services they may render through the classroom. Through comprehensive

courses in religion designed to meet the needs of all students, lay as well as ministerial, there is no doubt but that large contributions may be made to the total religious services of the institutions. It must not be imagined, however, that the services of the Department of Religion are limited to their classroom efforts alone. They constitute only a beginning in the long list of possible services open to a really alert and aggressive department supported enthusiastically by an appreciative administration.

Increasingly the question is being asked if Departments of Religion might not reasonably be expected to take the lead, on a basis of sheer merit rather than through any artificial allocation of responsibilities, in the religious activities and plans of college. Such a policy would but parallel that followed by many institutions in the centering of leadership in a given field in the department best qualified through training and experience to assume this leadership. It would mean not less of interest in campus religious matters on the part of faculty members generally but measurably more interest and responsibility on the part of the Department of Religion staff.

It is gratifying that many colleges have recently asked for guidance in relating their Departments of Religion to their Campus Religious Programs, and the Department of Schools and Colleges has been glad to assemble certain materials bearing on this point. These materials are available to interested institutions.

Under such a program the campus might well become the laboratory of the Department of Religion and purposeful efforts might emanate from that department designed to register in the standards and practices of campus life. It would also mean that the Department of Religion would assume large responsibility in the institution's program of personal guidance to students particularly in the solution of their religious problems. Student religious organizations and programs would be sponsored by the Department of Religion and would thus become an integrated part of the religious plans and program of the entire institution.

A final distinctive opportunity open to our colleges through their Departments of Religion is that of letting each of these departments serve as a nexus between the institution and the various local churches of the patronizing Conference or Conferences. Under such a plan the Department of Religion could be a powerful force in interpreting the religious ideals and efforts of the college to its Church constituency and in disseminating the religious influences of the college throughout the area it serves.

VI

Should Our Church Organize Her Colleges into a Federation, Giving Due Recognition to Standardizing Agencies, but also Establishing Some Suitable Standards of Her Own?

If the Church's program of Higher Education is to conserve the values and preserve the ideals pointed out in the foregoing sections of this treatise, the answer to this question is obvious. The logic of the situation is all in favor of a co-operative approach.

The exact type of federation which would best serve the needs involved could not be stated without long and careful study, but it is safe to say that it would probably be a close but voluntary grouping of colleges meeting certain basic requirements and giving promise of filling places of distinctive and outstanding

service in the Church and the educational world. The federation would in no sense be a system of colleges under, or even partially under, one common administration. It would be, instead, a group of strong colleges with common interests and purposes working together through a well defined relationship in their endeavors to render increasingly effective service, both as individual institutions and as a group of institutions in the service of the Church.

It is not in anyone's thought that admission to such a federation should be made contingent upon the showing made by a college in an elaborate procedure of accreditation. It has been stated above that to avoid rendering a duplicate service, the Church withdrew from the field of accreditation many years ago, surrendering all its prerogatives in that area to the regional accrediting agencies which were better equipped to do the work and which were already becoming recognized as authorities in their respective jurisdictions. It is, however, conceivable that accreditation, or a strong and immediate prospect thereof, at the hands of a regional agency might reasonably be made a prerequisite to membership in the federation and that in addition to that requirement an institution which is a candidate for membership in the federation might be expected to meet other standards having to do with educational and religious opportunities, achievement of worthy individuality, the rendering of distinctive service and the potential future usefulness of the institution to the Church and to society.

Two advantages accruing from such a federation are mentioned in the following paragraphs. In the first place, in proportion as the federation became effective throughout the Church it would tend very strongly to eliminate the expensive competition which now all too often grows out of the needless duplication of educational services at the hands of rival institutions and out of the unwise overlapping of their respective patronizing areas. It is a lamentable but highly significant fact, that many of the colleges of our Church experience their most severe competition for both students and funds at the hands of other similar and nearby institutions of Southern Methodism.

In the second place, a well integrated federation of strong colleges would provide a far more adequate meeting of the needs which it devolves upon the colleges of the Church to meet than it has thus far been possible for our institutions working individually to provide. It is easy to believe that such a federation would mean a planned program of higher education for the Church and that it would make possible the adequate covering of the entire territory of Southern Methodism with the services and influences of its colleges while at the same time it would mean the most diligent of efforts in conserving and strengthening the academic values of the individual institutions.